



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Anglo-Saxon Catholics were filled with enthusiasm for the conversion to Roman Catholicism of the pagans and Iro-Scottish Christians of the continent. The work of Wictberct, Willibrord, Willibald, and especially of Wynfrith (Boniface) is exhaustively and entertainingly sketched. Incidentally much information is given regarding the Anglo-Saxon church and the Iro-Scottish church, of which Columban was the most important representative on the continent. Hauck has made it clear that the Iro-Scottish Christians of the sixth century were far from being so primitive in their conceptions as has sometimes been supposed. While they were strenuous in their rejection of papal and secular authority, their piety and their missionary zeal were of a distinctly ascetical type, and their monastic rules were as rigorous and as mechanical as those of the Catholics. Their Christianity was that of the fourth century rather than that of the first or second. The chief distinction between the Iro-Scottish and the Anglo-Saxon missionaries lay in the fact that the latter were slavishly devoted to papal absolutism, and made the subjugation to Rome of the populations among which they labored the principal object of their striving, while the former wrought with complete independence. Supported by the Frankish kings and the popes, and working in entire subservience to these powers, especially the latter, Boniface was able to accomplish a work in Germany of almost incredible magnitude.

Hauck's history is sure to be for a long time without a rival, and as a work of supreme merit it should be translated into English. Recently the Verdun prize, the highest distinction that can be bestowed upon a work on German history, was awarded to Dr. Hauck for this masterpiece.

ALBERT HENRY NEWMAN.

MCMASTER UNIVERSITY,
Toronto, Canada.

GESCHICHTE DER KREUZZÜGE IM UMRIS. Von REINHOLD RÖHRICHT. Innsbruck: Wagner, 1898. Pp. iv + 273. M. 3.60.

WE are told that Ranke was the first man who attempted to write a history of the world confined exclusively to the information to be had from a few reliable authors. His work shows how singularly small that information must have been, and how writers before and after his time who have composed large volumes upon such slender themes must have drawn from sources less reliable. Reinhold Röhricht in his *History of the Crusades in Outline* must have attempted something in the nature of Ranke's experiment. He has, as he confesses in the preface,

endeavored to let the people and events of a wonderful age speak for themselves without any commentary of his own, and has left the reader to create by the sympathy and interest aroused the milieu wherein the figures moved, trusting that the enjoyment would be only more complete by such self-activity. Within a very small compass, then, the book tells the history of these mighty events in the simplest, most condensed form. One after another the great migrations toward the East are described, in language evidently as close as possible to the wording of the original and true story. Particular attention is paid to the establishment of the kingdom of Jerusalem with its dependencies. The book is stocked with solid information, and will be worth studying by everyone who prefers the plain, substantial truth to a more adorned narrative.¹

DER VIERTE KREUZZUG IM RAHMEN DER BEZIEHUNGEN DES ABENDLANDES ZU BYZANZ. VON WALTER NORDEN. Berlin: Behr, 1898. Pp. 108. M. 2.50.

DR. NORDEN'S book presents itself as a rather loosely written, but still readable, treatise upon the connection between the fourth crusade, the policy of the Staufen emperors, and the maritime republic of Venice. Dr. Norden tries to show that, although hatred of the Greeks was current among the crusaders since the experiences of the first crusade, the fourth crusade was, after all, no premeditated attack upon the Byzantine empire for the purpose of subduing it. Constantinople was, after all, a Christian city, and the Greeks were Christians, even if schismatics. The crusaders were led into the attack by the commercial plans of Venice and the presence of a "pretender" to the Greek throne (Alexius III.), who bargained for their assistance and gave great promises of close union in the future between the East and the West. Thus an honorable means was found of doing away with the grievances under which the crusaders had smarted from the very beginning. Only when the young emperor had been reestablished on his throne, and had refused to fulfil the heaviest of his obligations, namely, the

¹ A suggestion or two may perhaps be permitted. If, in a second edition, the events could be illustrated by means of maps, this truly admirable account would be increased in value for the public which it is trying to reach. Particularly the route taken by the first crusaders through Asia Minor, with all its side-expeditions, would thus be made immeasurably clearer. Again, if the many Mahommedan names with which the author is conversant and the reader is not were given on the map with their equivalent Greek or Roman names, further clearness would be gained. There is no index.

enforced submission of the Greek church to the Roman, and when the revolt of the Greeks in Constantinople had made matters still worse, did the crusaders take up a plan which had been entertained before, but abandoned—the plan, that is, of conquering East-Rome and doing away, once for all, with a power which they considered the chief barrier to a true success in the Holy Land. For in their opinion the treachery of the Greeks was the chief cause of the previous failures of the crusaders in Palestine and Syria.¹

A. M. WERGELAND.

THE UNIVERSITY OF CHICAGO.

PARISH PRIESTS AND THEIR PEOPLE IN THE MIDDLE AGES IN ENGLAND. By REV. EDWARD L. CUTTS, D.D., Author of *Turning Points in English Church History*, etc. London: Society for Promoting Christian Knowledge; New York: E. & J. B. Young & Co., 1898. Pp. xvii + 579. 7s. 6d.

THERE can hardly be a more worthy occupation than that of bringing the results of learned research within the reach of the general reader. In this way knowledge is diffused, the world grows wiser, and is lifted to a higher plane. But the requirements for such work are high and rigid, and not everyone can meet them. The writer must be a scholar, because no maker of popular literature can be excused if he misinforms the general reading public; he must, moreover, have the gift of literary style, because, in the first place, no one has a right to set an example of slovenliness in style before the people; and, in the second place, if he does, the punishment is likely to be swift, for people of good taste will not read his books. In a word, as someone has recently said, "he must know how to express the thoughts of the great in the words of the simple."

Mr. Cutts seems to us to meet these requirements in a very marked degree. He has written much, and his books have been widely read. The proof of the pudding is in the eating. His present book is fully up to his usual high standard. He is fortunate in his subject, because

¹The author contradicts himself in some places, notably on p. 58, where he calls the successful attempt of Philip of Swabia to place in power his brother-in-law, Alexius III., a continuation of the forceful policy of Henry VI., whereas on p. 44 he has pointed out that Philip of Swabia really could not do much for his brother-in-law, having to leave it all to the Venetians and the crusaders, being himself amply occupied with securing his own throne in Germany. A few such discrepancies mar the book.